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ABSTRACT

This video guide was developed for teachers and students participating in the Peace Corps World Wise Schools program. The primary purpose of the study/video series is to enhance each class's correspondence with its Peace Corps Volunteer and help students gain a greater understanding of regions and cultures different from their own. The specific purpose of this video guide on Poland is to provide teachers and students with a structured approach to learning about people and places in Poland. The specific goals for this guide are to present basic information on the geography of Poland; to present basic information on the political and economic changes currently taking place in Poland; and to introduce two aspects of Polish culture: history and symbols. Activities have been designed for three grade levels: A (grades 3-5), B (grades 6-9), and C (grades 10-12). For ease of selection the activities have been categorized first by grade level and then by topic. The guide concludes with a 34-item resource list, a special vocabulary list, and a description of the videotape contents. (EH)

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ED 396 994

WorldWise SCHOOLS

PEACE CORPS OF THE UNITED STATES

Destination: POLAND

VIDEO GUIDE

SO 027 020

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Dedicated to Peace Corps Director Paul D. Coverdell
for understanding that the cause of peace is
best served by the people of different countries
trying to understand each other.

DESTINATION: POLAND
VIDEO GUIDE

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TEACHER'S GUIDE

WORLD WISE SCHOOLS RESOURCE PACKET GOALS

When most people think of the Peace Corps of the United States of America, they think of American men or women sharing technical knowledge and expertise with people in need. Sharing technical skills at the request of a host country is one of the organization's primary functions. However, Peace Corps is actually charged with three goals:

1. To help people of interested countries meet their needs for trained men and women,

2. To promote better understanding of the American people on the part of other people, and

3. To promote better understanding of other people on the part of the American people.

World Wise Schools resource packets aim to address the Third Goal by:

1. Providing basic information about the geography and culture of countries in which Peace Corps Volunteers serve,

2. Presenting information on the process and problems of development and the concept of mutual interdependence,

3. Providing a framework in which students can discover the similarities that exist between themselves and their international neighbors.

GOALS FOR "DESTINATION: POLAND"

The activities described in this video guide have been designed for a 3-5 day mini-unit on one of Peace Corps' newest countries of service: Poland. Used in conjunction with the videotape "Destination: Poland", these activities have been designed to:

1. Present basic information on the geography of Poland,

2. Present basic information on the political and economic changes currently taking place in Poland,

3. Introduce two aspects of Polish culture: history and symbols.

Activities have been written for three grade levels, A (grades 3-5), B (grades 6-9), and C (grades 10-12). You are encouraged to select those tasks most appropriate for the interest and experience levels of your particular students, as well as those for which your schedule allows. For ease of selection, activities in this guide have been categorized first by grade level and then by topic. These materials contain expressions of school children and others that represent their individual views.

As with all educational materials, evaluation and revision is an ongoing process. World Wise Schools welcomes comments on all of its materials, and encourages you to share with us the activities you or your colleagues have developed and found effective.

USING WORLD WISE SCHOOLS VIDEOS

In order for your students to obtain the greatest possible benefit from viewing "Destination: Poland", World Wise Schools suggests you follow the same format you use when showing other videotapes and films to your class:

Before presenting the video to your students:

1. Read the video description provided on the video jacket.
2. Watch the video at least once, noting the areas your students may find difficult to understand or which cover topics your class has previously studied.
3. Choose previewing and postviewing activities from the following pages or develop activities of your own.

With your class:

4. Conduct the previewing activities of your choice.
5. Review "Special Vocabulary" from the video jacket.
6. Give a thumbnail sketch of the video's contents.
7. Assign a "while you watch" task.
8. Follow-up on previewing or "while you watch" tasks.
9. Conduct a postviewing activity.

This video can be used effectively as either an introduction or a conclusion to your study of Poland and Central Europe, or as an introduction to the topics covered in the video guide.

This resource packet has been developed by the
Office of World Wise Schools
of the
Peace Corps of the United States of America
Shirley Puchalski, Director
Margaret Legowski, Education Specialist

SUGGESTIONS FOR USING WORKSHEETS: LEVEL A

PURPOSE: ***TO PRACTICE BASIC MAP SKILLS WHILE REVIEWING THE LOCATION AND PHYSICAL FEATURES OF POLAND***

WORKSHEET: MAKE A MAP

•Have students work individually or in pairs to make a physical map of Poland using the *Make a Map, Make a Map: Directions, and Outline Map of Poland* worksheets. Students will need scissors, glue, a pencil, and, if you'd like your students to mount their maps, heavy construction paper or poster board.

•Have students follow the above format to make physical maps of the United States and of their Peace Corps Volunteer's country. Use atlases or available maps to label "belts" of physical features (as was done with Poland). Compare the physical features of these countries.

•If atlases and/or physical maps of the world are available, have students respond to questions such as these:

1. Which land forms does Poland have in common with the United States? With your state? With your Peace Corps Volunteer's country?
2. Which countries share the Central European Plain?
3. Are Poland and the United States in the same hemisphere?
4. What is the longitude and latitude of Poland? Which American states share the same latitude?
5. What is located at those degree readings west of the prime meridian? South of the equator?

WORKSHEET: WHO ARE POLAND'S NEIGHBORS?

•Ask students to translate the names on their maps of the countries which border Poland:

Poland	Polska	Czechoslovakia	Czechoslowacja
Denmark	Dania	Hungary	Wegry
Soviet Union	ZSRR	Austria	Austria
Germany	RFN	Baltic Sea	Morze Baltyckie
Sweden	Szwecja	Romania	Rumunia

•Have students make a jigsaw puzzle by coloring their maps, mounting them on heavy paper, then cutting them into puzzle pieces.

WORKSHEET: A CLOSER LOOK AT KRAKOW

•Review the concept of map grids with your students. Use the street map "Krakow" and "A Closer Look at Krakow" for further practice.

PURPOSE: TO INTRODUCE TWO ASPECTS OF POLISH CULTURE: HISTORY AND SYMBOLS

WORKSHEET: FAMOUS MEN AND WOMEN OF POLAND

When asked, "What should Americans know about Poland?", many Poles respond, "Its history." In a country rich in natural resources and cultural tradition, Poles pride themselves on a history which is over 1000 years old. Unlike countries such as The Gambia where history usually refers to the story of one's family or tribe, the history of Poland is very much the history of a nation -- a nation which has struggled to preserve its identity in the face of almost constant invasion and war.

One of the most revealing aspects of a country's history is its heroes: people who are valued for their contributions to the society. Stories about these role models are passed on from generation to generation by word of mouth or by written testimony. Sometimes embellished, these stories help the group to define itself and exemplify what the people of a particular generation and group hold dear.

•Ask students to define the words hero and heroine. Ask them to make a list of their own personal heroes, giving their reasons for admiring each person. As a group, try to categorize the reasons. (Some examples of categories might be: service to others, physical bravery, and creativity.)

•Divide students into groups of five. Ask them to make a list of 10 American heroes and heroines. Make a class list of American heroes and heroines. Categorize the list as before.

•Have students interview their parents or grandparents about their 10 American heroes or heroines. Compare and contrast your class's choices with the choices of the older generation. Make a list of people common to both groups.

•Have students work in pairs to complete the worksheet "Famous Men and Women of Poland." Correct their responses, then categorize the heroes/heroines as was done previously.

ANSWERS:

1. Astronomer = E. Copernicus
2. Nobel prizewinner = F. Curie
3. Pope = H. Wojtyla (Pole John Paul II)
4. Revolutionary = A. Kosciusko
5. King = D. Mieszko I
6. Prime Minister = G. Paderewski
7. President = C. Walesa
8. Composer = B. Chopin

•Have students choose one of these heroes for a mini-research project, then construct a giant time line using symbols to represent each hero or heroine.

•Send your Peace Corps Volunteer your lists of personal heroes and American heroes. Ask them about their personal heroes and the heroes and heroines in their country.

WORKSHEET: THE TRUMPETER OF KRAKOW

•Play or sing "Taps." As a class make a list of what comes to mind when they hear the tune.

•Ask students to read "The Trumpeter of Krakow." Discuss the symbolism of the trumpeter's song in both the past and the present. Read aloud "Trumpet Call from Poland" (in section B) for more information on the hejnal's significance.

•Locate Krakow on the students' maps of Poland. Review the location of the trumpeter's tower ("Mariacki") on their street maps of Krakow.

WORKSHEET: THE NATIONAL EMBLEM OF POLAND

•Ask students to define the word "symbol." Make a class (or group) list of American symbols. Have students research the development of the eagle as an American symbol.

•After students complete the dot-to-dot on the Polish emblem, compare this symbol with our own. Have students read "The Legend of Lech and the White Eagle", then ask them to identify what the Polish eagle and American eagle have in common.

•Ask your Peace Corps Volunteer about the national symbols in his or her country.

WORKSHEET:WYCINANKI (vi-chee-non-kee)

The word "symbol" takes on a different meaning in these traditional paper cutting designs:

•Gather the following:
plain white drawing paper (for mounting and cutting)
colored paper (wrapping paper or origami paper)
small sharp scissors
pencil
glue

•Have students create their own designs. Students who have difficulty drawing can trace cookie cutters to make simple patterns.

MAKE YOUR OWN MAP

Directions: Read the directions on *Make Your Own Map: Directions* before beginning this activity.

GERMANY	CZECHOSLOVAKIA	SOVIET UNION
Wisla Wistula River	*Krakow* Crakow	*Warszawa* Warsaw

MAP KEY

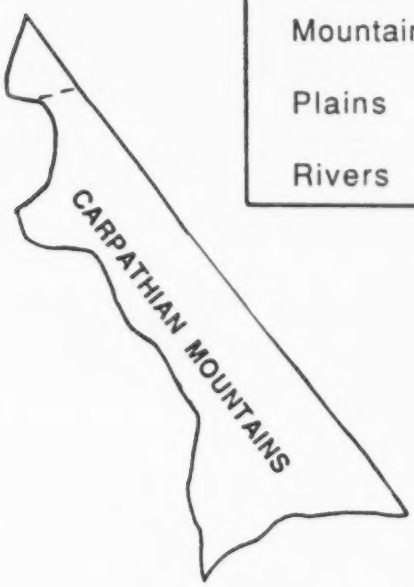
Cities

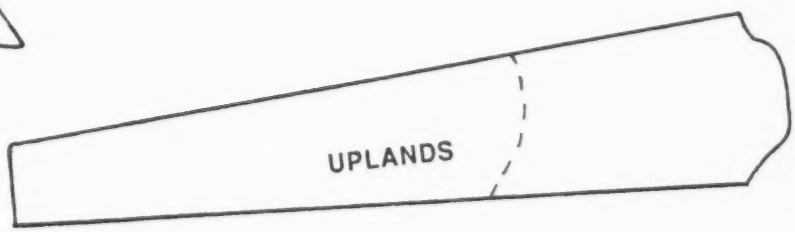
Lakes

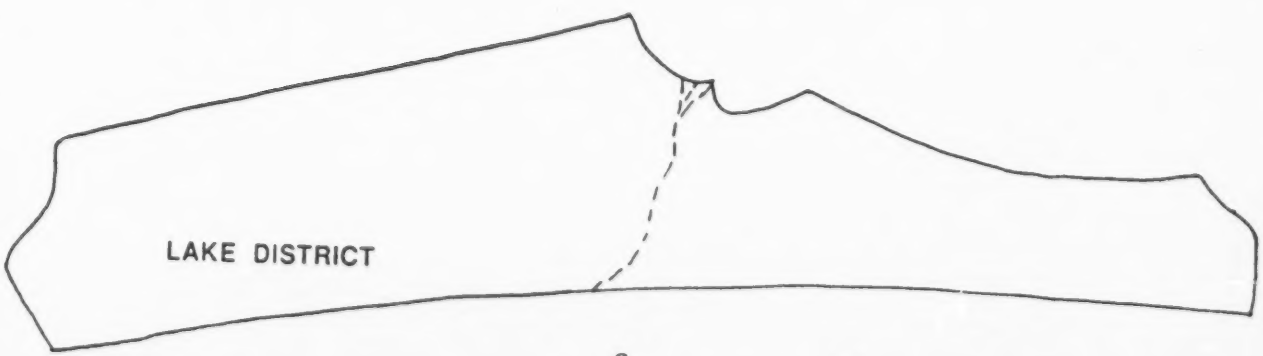
Mountains

Plains

Rivers







MAKE A MAP: DIRECTIONS

You will need: *Make a Map, Make a Map: Directions, Outline Map of Poland*, scissors, paste, and a pen or markers. **Read the directions completely before beginning your map.**

1. Make a map key by drawing symbols to stand for each of the different land or water forms that will be on your map. Paste the key onto your map sheet.

2. Draw symbols on your map pieces to go with your new map key.

3. Cut and paste each physical region onto your outline map.

4. The area of Poland north of the Uplands and south of the Lake District is part of the Central European Plain. Label this plains area on your map using your chosen map key symbol.

5. Paste the name of the Vistula River on your map. Draw it's path with your pencil.

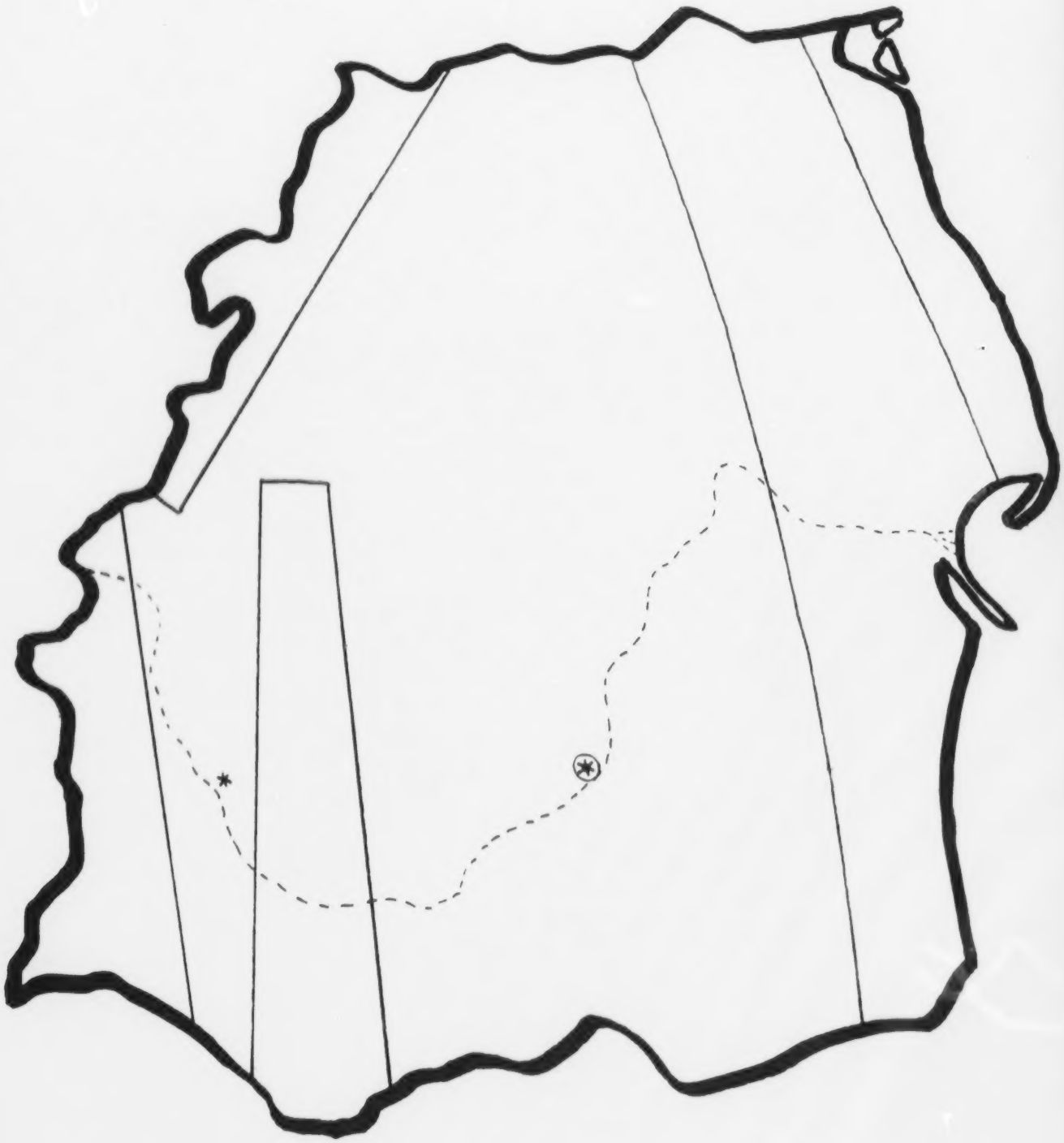
6. Warsaw, the capital of Poland, is north of Krakow. Paste the names of these two cities on your map.

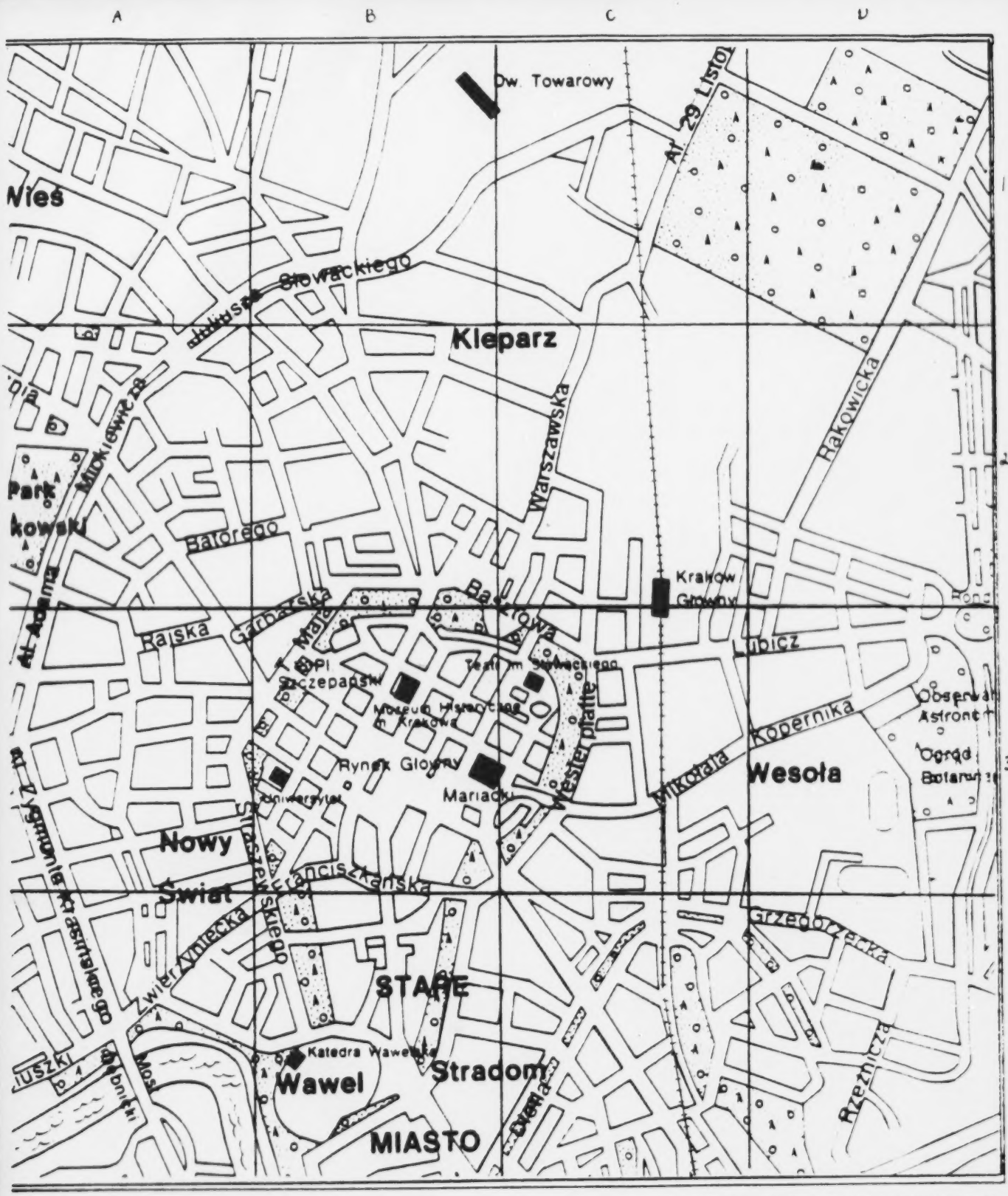
7. Paste the names of Poland's neighboring countries onto your map: the Soviet Union to the east, Czechoslovakia to the south, and Germany to the west.

8. The Baltic Sea is north of Poland. Label it on your map.

9. Give your map a title.

10. Use your map to answer these questions:
    a. What are Poland's natural boundaries in the north and south?_____
    b. Is Poland landlocked? ___yes ___no
    c. What type of landform is found at the mouth of the Vistula River? ____delta ____isthmus ____strait
    d. Circle the best choice: The Vistula River runs south to north/ north to south. Why?_____
    e. Is most of Poland mountainous? ___yes ___no
    f. The Polish name for Poland is *Polska*. What is the Polish name for its capital city? _____





From *Poland* by Andrzej Zielenlewicz

Legend

- Buildings
- Parks
- Rivers
- Train Tracks

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KRAKOW

A CLOSER LOOK AT KRAKOW

Directions: Use the map of Krakow to complete this worksheet.

1. Color the parks green and the water blue.

2. Look at the green areas you have colored. Where do you think the walls of medieval Krakow were located? (Hint: What shape would they probably have been?)

   _____

3. Put an X on Wawel, Krakow's castle. Why do you think it was built on that spot?

   _____

4. Because Polish and English are from the same language family, many Polish words will look familiar to you.

   Circle the theater. Is it located in A-3 or in C-3? _____

   Circle the university. Where is it located? _____

   Circle the observatory. Where is it located? _____

   Circle the history museum. Where is it located? _____

5. For whom is the street leading to the observatory named?

   _____ Why?_____

   _____

6. Use a red pen to trace the most direct route you can take from the train station to Wawel Cathedral.

7. Underline the Church of St. Mary ("Mariacki") in B-3. This is the building from which the trumpeter plays the hejnal.

WHO ARE POLAND'S NEIGHBORS?

DIRECTIONS: *Find out which countries border Poland by translating the names on this Polish map. Write the Polish names beside the English names below.*

Poland _____
Denmark _____
Soviet Union _____
Germany _____
Sweden _____

Czechoslovakia _____
Hungary _____
Austria _____
Baltic Sea _____
Romania _____

Map from *Poland*, Andrzej Zieleniewicz, Center for Polish Studies and Culture: Michigan, 1971

FAMOUS MEN AND WOMEN OF POLAND

Directions: ***Read the descriptions given below, then match them with the names on the right.***

1. This medieval astronomer believed in the modern idea that the planets revolved around the sun.

2. She won Nobel Prizes in 1903 and 1911 for "discovering" polonium and radium, two radioactive elements.

3. This former Archbishop of Krakow is now the Roman Catholic pope.

4. After fighting in the American Revolution, he returned to Poland and led an uprising against the Russians.

5. The written history of Poland is said to begin with his reign and with his conversion to Christianity.

6. This musician turned prime minister died while on a concert tour of America. His body will be returned to his homeland in 1991 in keeping with President Roosevelt's promise that it would not be returned to Poland until Poland was free. At the composer's request, his heart will remain in America.

7. Former leader of the trade union Solidarity, he is the first Polish president to be elected by popular vote in over forty years.

8. The music of this composer and pianist is well-loved throughout the world. Because it so reflected Poland's spirit, it was banned by the Nazis during World War II.

A. Thaddeus Kosciusko (1746-1812)

B. Frederick Chopin (1810-1849)

C. Lech Walesa (1943-)

D. Mieszko I (963-992)

E. Nicholas Copernicus (1473-1543)

F. Maria Sklodowska Curie (1864-1934)

G. Ignace Paderewski (1860-1941)

H. Karol Wojtyla (1920-)

THE TRUMPETER OF KRAKOW

Have you ever heard the word "Krakow"? No, it's not something you eat, nor is it the name of a person. Krakow is a very, very old city which sits beside the Vistula River (the main waterway that flows through Warsaw) in the southern part of Poland. A bustling town of over 693,000 people, Krakow was the capital of Poland for almost five hundred years. Today its ancient walls edge the biggest industrial area in the country and shelter one of the oldest universities in Europe.

Although you and your classmates may not have heard of Krakow, if you had been living in Europe a long, long time ago -- about 400 years before the Pilgrims, to be exact -- you would most surely have recognized the name.

Krakow! What a magical place it was! Here traders from lands as far away as Istanbul and Sweden came together to barter for cloth, amber, spices and other goods. Here was the great Jagiellonian University -- a University older than Princeton and Harvard and the place where Copernicus studied about the Universe. Here was the impressive Wawel Castle, home to generations of Poland's kings and queens, and the haunt of the legendary Wawel dragon.

What did medieval Krakow look like? Obviously, there were no super highways, fast food places or skyscrapers in this 13th century city, nor were there carefully lined up and evenly spaced streets. Like a true medieval city, Krakow was surrounded by a wall and protected by soldiers housed in a castle at its edge. At its center stood a great church and a bustling marketplace. Narrow winding streets wound away from this center like the twisted spokes of a wheel.

During the Middle Ages, when most people were farmers, Krakow was an important shopping center. Every week merchants set up their stalls in the central square, making the place look a little bit like a busy county fair. A few lucky merchants shared the large hall, which had been built by the Draper's Guild to shelter cloth specially woven in Poland or brought in by tradesmen from the Middle East.

Like most Polish towns in the 13th century, Krakow lay beside bountiful forests, which provided one of the country's biggest exports. The sturdy shops and homes which crowded the city's narrow streets were built and warmed with wood, practices that created special problems for this very congested place. Threat of fire was just as dangerous to these Krakovians as threat of invasion by unfriendly neighbors.

Like the rest of Central Europe during the 13th century, Poland was constantly threatened by unfriendly tribes who wished to gain access to her rich trade routes, or to forcefully capture large chunks of her fertile land. Some of these invaders were so fierce that they became known as Tartars, meaning warriors from "Tarturus", the place below Hades. In the 1200's, waves of Tartars plundered most of Hungary and eastern Russia before setting their sights on Krakow.

To help guard against this constant threat, and to signal the time to open and close the city gates, Krakovians appointed a special fireman to stand guard from the highest place in the town -- the church tower.

This fireman, who was also a trumpeter, vowed to play a special hymn called the hejnal (hey-now) from the church tower every hour. He played the hejnal four times, each over a different section of the city: north, west, south and east. In addition, the trumpeter promised to signal threat from invasion or fire by sounding his instrument.

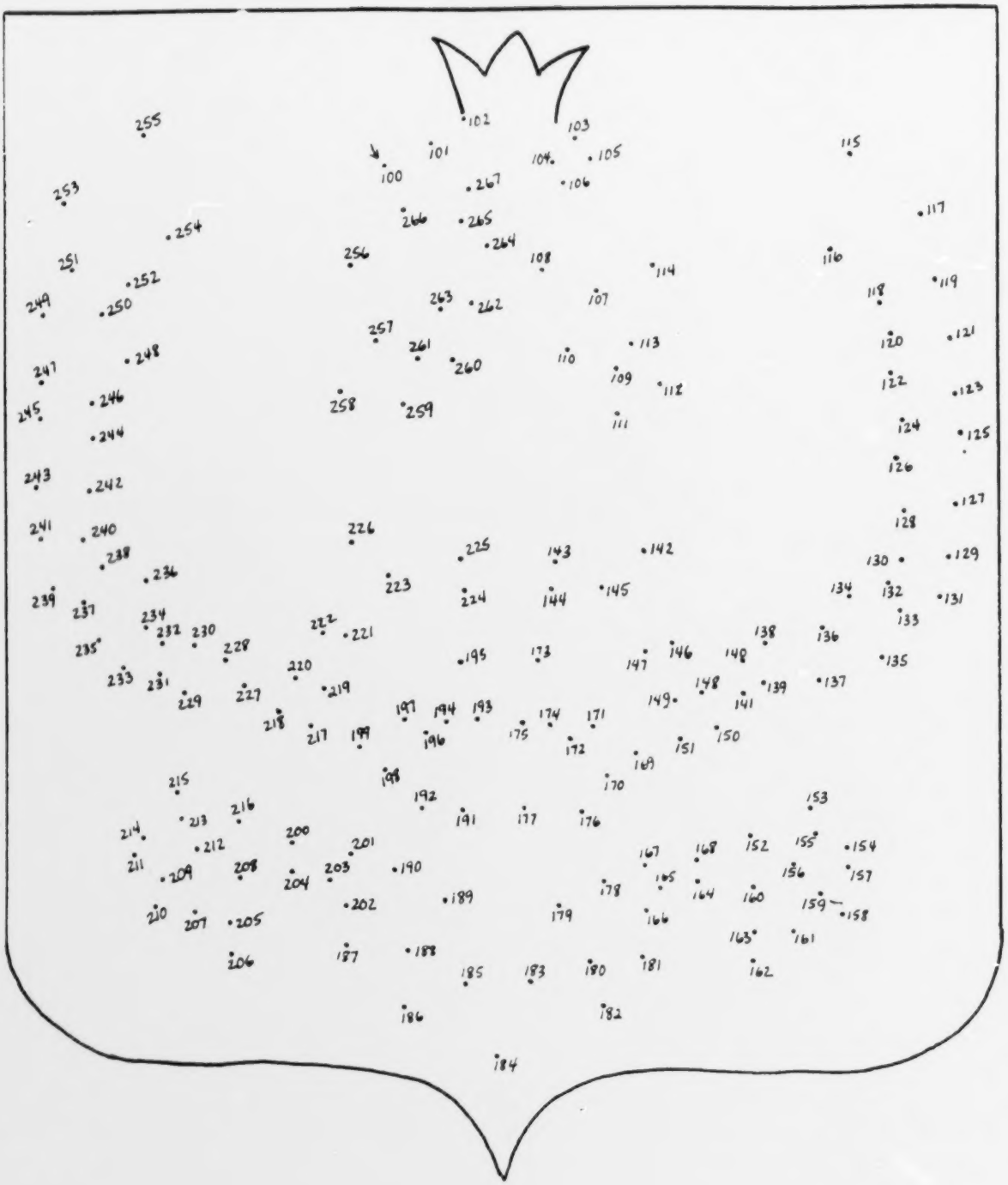
As with other legends, the line between fact and fantasy is a bit blurry. No one knows exactly for sure what happened that cold, cold March night in 1241. Legend has it, however, that invaders somehow managed to sneak across the frozen Vistula River and set fire to the vulnerable city. In a panic, the townspeople fled to the Wawel Castle hoping that its walls would provide additional protection against the hungry flames. That night's sentry, true to his oath, climbed the steep steps to the church tower while flames began their race through the city. He raised his trumpet to his lips to sound the warning notes of the hejnal. As he reached the fourth measure of the tune, a Tartar's arrow struck him in the neck, fatally wounding him. Legend has it that, because of the trumpeter's warning, the townspeople were able to close the city gates, thereby saving Krakow from complete destruction.

To remind us of this bravery and loyalty in the face of danger, every hour of every day a trumpeter from the Krakow Fire Department plays the beginning notes of the hejnal from the church tower first to the north, then to the west, then to the south, and finally to the east.

During the film, listen for the soft sound of the trumpeter's soaring notes and see if you can tell where his song abruptly ends. Listen...and remember.

Krakow: a city rich in history and lore... A thriving business and education center... Now what do you think of when you hear the word Krakow?

Information received from *The Trumpet Call from Poland* by Anna Bobak, Detroit: Friends of Polish Art, 1984.



THE NATIONAL EMBLEM OF POLAND

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THE LEGEND OF LECH AND THE WHITE EAGLE

Once upon a time, long, long ago, when Poland was still a land inhabited by many, many separate tribes, there lived an heroic Polish Duke named Lech.

Lech was the leader of one of the largest tribes. He was a good leader, too. It was Lech who united the people of western Poland into one strong family; Lech who built up a powerful army so that his people would be protected from invasion; Lech who encouraged farmers to till the soil, and to make and use better farm tools.

But Lech wasn't just a strong leader with a lot of good ideas; he was also said to be an outstanding man. Some admired him for his strength, saying that he was so strong that he could easily wield a battle-ax which normally took two people to lift. Others admired him for his warm heart and his courage, and still others admired him for his taste for learning. But no matter what they respected about him, they all agreed that Lech was, indeed, an unusual man.

Like many of the princes of his time, Lech had such hobbies as hunting and riding. But of all his hobbies, his favorite was definitely falconry, the sport of hunting with birds of prey. A skilled trainer, Lech worked easily with hawks and peregrine falcons, and had once even tried to train a young buzzard. One day, though, the Duke decided that he wanted a greater challenge. He wanted to train a bird which no man had yet succeeded in training - he wanted to train an eagle. His fellow falconers were surprised and a little disturbed by this wish. "Train an eagle?" they exclaimed. "Impossible and dangerous!" But the Duke would not give up his dream.

One fine spring day, the Duke and his court set out from the castle for the hunt. The Duke, who as usual was leading the group, seemed to be in an unusually thoughtful mood and seemed to pay little attention to the conversation around him. After the group had travelled a few miles, he turned to his huntmaster, abruptly announced, "I wish to be alone", and galloped away. His entire company stared after the departing figure in astonishment. "What could be wrong?" they asked one another. But no one dared to follow him. After all, as kind as he was, he was still the Duke.

The racing figure urged his steed forward, drawn inexplicably to a hill he'd spied in the distance. As he mounted the crest he spotted a nest perched on a rocky crag. "Could it be?" he thought, reining in his horse. It was. The nest held a beautiful white eagle with three small eaglets. And what a noble bird she was with her powerful wings and sharply curved talons! This was the eagle that Lech had dreamed of possessing. This was the eagle that would rouse the envy of every prince in Europe and beyond. If only he could capture one of the eaglets and take it home to his castle! What a rare prize this would be!

Lech leapt from his horse and swiftly scrambled towards the nest. The white eagle watched him intently, wrapping her young protectively in her wings. Lech shouted and waved his arms, hoping to frighten her away. But the eagle would not waver. He crept closer and closer, then slowly reached out his hand toward the nest. With one swift motion, the eagle bit his hand as if to warn him of what was to come.

Lech ignored the sudden pain in his wrist, and with one hand holding his dagger aloft, grabbed quickly for one of the eaglets. The mother once more attacked, but this time neither she nor the Duke went unharmed. Lech persisted. How could he give up his prize when it was so very very close? Now using his dagger more freely, Lech tried desperately to reach his prize. Each time he was beaten off by the more powerful wings and sharp beak of the mother.

By this time, the eagle herself had been wounded repeatedly and her lovely white feathers had become splashed with a brilliant red. The sight of blood trickling from this beautiful bird overwhelmed him, and the Duke suddenly turned away in shame. How could he separate this brave mother from her children! And all for sport! He slowly returned his dagger to its sheath, and pensively descended the hill.

"How brave the bird was to spill her blood for the freedom of her children!" he mused. Gazing over the miles of Polish countryside which stretched before him, he wondered, "Would I not defend this fair land, just as the eagle defended her nest? Why not place her upon Poland's banner and shield!"

True to his word, the Duke placed the eagle's image on the country's banners and shields. To this day, she is a symbol of bravery -- and a

memorial to those who have, over the centuries, defended Poland's freedom. Today she is Poland.

From "The Legend of Lech and the White Eagle", *Polish Customs*, Mrs. Vincent Chrypinski, ed., Detroit: Friends of Polish Art, 1973.

WYCINANKI
POLISH CUT-OUTS

Have you ever folded and cut paper to make snowflakes or to create a perfect Valentine heart? If you do, you have something in common with children in Poland who cut paper into not only snowflakes and hearts, but also trees, birds, animals, and people. They -- and you -- have been making wycinanki (vi-chee-non-kee)!

How did this tradition of paper cutting begin? As with many crafts and customs, no one knows for sure how Polish people came to enjoy paper cutting. Most people think, however, that the custom began almost two hundred years ago when peasants decorated their freshly painted homes with festive cut-outs during Easter time. People did not buy special tools or paper in the early days of the craft. Instead they used things that were on hand -- even if that meant carefully using a pair of sheep shears! Children usually learned paper cutting from their mothers, which was good entertainment during the long television-less winter evenings!

Sometimes only a lacy band of white paper, and at other times an entire scene from nature, the shapes and colors of wycinanki vary from region to region, as well as from artist to artist. For example, the cut-outs from Opoczno are relatively simple tree and star designs cut from one color. The wycinanki from Lowicz, on the other hand, often show people at work or at play.

Why don't you try your hand at these wycinanki from Krakow and from Rawa-Opoczno? The Krakow cut-outs are called fajerki (fah-yer-kee) and were used like stencils to transfer designs to cottage walls. The cut-outs from Opoczno were cut out and mounted on colored paper in much the same way you make Valentine cards.

You will need:

- plain white paper
- colored wrapping paper
- good scissors
- pencil
- glue

From *Wycinanki: Polish Cut-Outs*, Detroit: Friends of Polish Art, 1978.

FAJERKA (Krakow Region)

Directions:

1. *Fold a square of white paper in half.*
2. *Draw a design along the fold (See picture).*
3. *Cut out the design.*
4. *Mount your cut out on colored wrapping paper.*

1.

2.

4.

WYCINANKI (Rawa-Opoczno Region):

1. *Fold a sheet of 6" X 9" paper into a rectangle.*
2. *Cut out your copy of the pattern, then place it on the rectangle so that side A is along the fold.*
3. *Trace the pattern carefully.*
4. *Cut out your pattern being careful NOT to cut the fold.*
5. *Unfold your rectangle so that you can see a tree with six "flowers".*
6. *Mount your wycinanki on heavy paper.*
7. *Make up your own design.*

↖ A.

SUGGESTIONS FOR USING WORKSHEETS: LEVEL B

PURPOSE: TO PRACTICE BASIC MAP SKILLS WHILE REVIEWING THE GEOGRAPHY OF POLAND

WORKSHEET: OUTLINE MAP OF THE WORLD

•Have students label and color the United States, Poland, their Peace Corps Volunteer's country, major oceans and continents on their maps. If atlases or other resources are available, label major physical features such as mountains and deserts.

•Place the equator and prime meridian on the map and label them 0°. Review the meaning of hemisphere. Review the idea that one degree (°) equals sixty minutes ('), one minute equals sixty seconds ("), and so on. Review the difference between such degree readings as:

20° 00' n and 20° 00' s
20° 00' e and 20° 00' w

WORKSHEET: GUESS THE CITY

•Have students work in pairs to match the city with the clue on the "Guess the City" worksheet. Correct:

1.	Capital city	E. Warszawa (Warsaw)
2.	Baltic port	B. Gdansk (Danzig)
3.	Pilgrimage site	A. Czestochowa (Czestochowa)
4.	University town	C. Krakow (Cracow)
5.	Concentration camp	D. Oswiecim (Aushwitz)

•Review degree readings as above. As a class round off the degree readings for each city.

•Write the names of the cities on the map "Polska Poland."

PURPOSE: TO INTRODUCE TWO ASPECTS OF POLISH CULTURE: HISTORY AND SYMBOLS

WORKSHEET: GETTING TO KNOW POLAND

•Have students work in pairs to complete the true and false quiz "Getting to Know Poland."

•Have students correct their own quizzes using the "Snapshot of Poland" as a resource. (You might ask them to actually underline the information in the "Snapshot...")

1. False. Romans traded there, but the Empire ended further south.
2. False. Polish. Russia and German are widely spoken as a result of annexation by these countries in the past.
3. False. Over 95% practice Roman Catholicism. Most of those who practice Judaism were killed in concentration camps
4. False. None
5. False. Although Poland has been ruled by kings and queens, it is now governed by a popularly elected president and Sejm (Parliament). Its Constitution will be rewritten this year.
6. True. Krakow was the capital earlier.
7. False. An unusually homogeneous group, most Poles are descended from Poles.
8. False. Zloty
9. True.
10. False. It's further north than most of the United States.
11. True.
12. True.
13. True. They were hired as glass makers and builders for the Jamestown colony. Incidentally, those glass makers staged the first strike in America when they were not allowed to vote!
14. True. There is significant difference between the amenities available in rural areas and those which are available in urban settings.
15. False. Popular among Polish Americans, it's actually of Czech origin. The Polonaise, Mazur, and Krakoviak are more popular, as are western style dances.
16. True.
17. False. About 30% earn their living from farming.
18. False. Most have studied Russian, German or French. This will change in the future as more English teachers become available.

WORKSHEET: POLAND THROUGH POLISH EYES

This unique collection of essays was graciously sent to us by teacher Jean Boyd of Tulsa, Oklahoma, who received them from Peace Corps/Poland Volunteer Kate Plueddeman. Kate's Polish secondary students wrote them as a combined English language/World Wise School activity. They have been reproduced here in unedited form. Choose the essays most appropriate for your class.

•Have students who are studying other languages write short paragraphs about the history of the United States. Discuss the challenges of such a task, as well as variability of translation.

•Using the student essays as a guide, have groups of students construct a giant outline of Polish history. Label the outline with events and or illustrations.

•"Invasion" is a theme which repeats itself in Polish history. After students read the student essays, make a list of the different "invasions" -- of people, goods, ideas -- which have occurred. Compare these "invasions" with those in American

history. Write to your Peace Corps Volunteer about the "invasions" in his or her country. Have students look for patterns between countries.

•As Kate's students did, have students individually or in pairs respond to: "What should people in other countries know about America's history?" Have students choose topics for research. Construct an illustrated book of American history for your Peace Corps Volunteer.

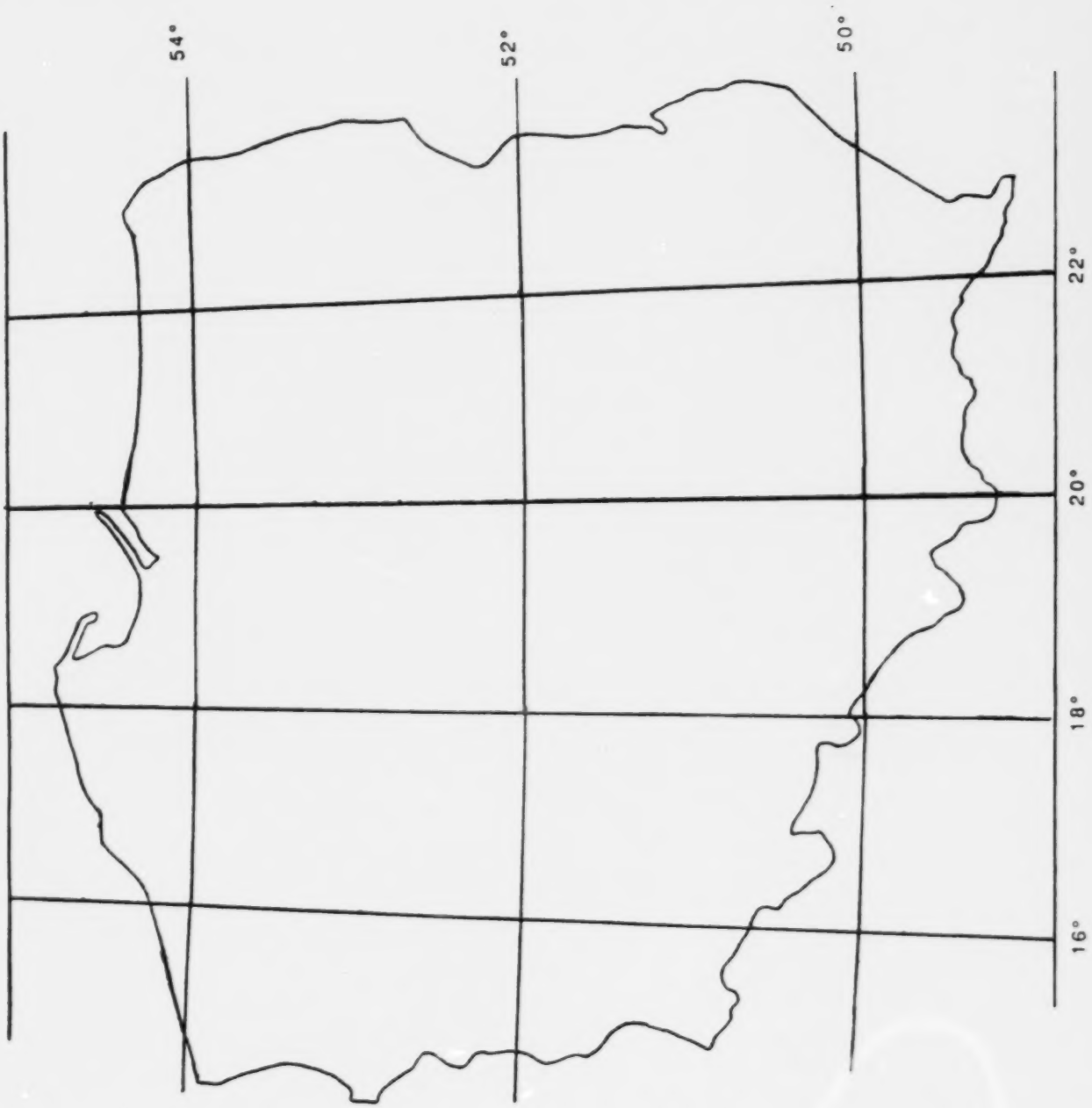
WORKSHEET: THE EAGLE THAT WOULD NOT DIE

•Ask students to define and give examples of the words "symbol" and "emblem." Design a class or school emblem.

•Have students read "The Eagle that Would Not Die", then have them work in pairs to complete the activities at the end of the reading.

•Write to your Peace Corps Volunteer about the emblem of his or her country. Discuss the similarities between the two emblems.

POLSKA POLAND



GUESS THE CITY!

Directions: Match the Polish city with its clues, then use the grid readings to place it on the map.

1. Almost 700 years old, 85% of this city and at least one out of three of its population were destroyed during World War II. The birthplace of Marie Sklodowska-Curie, it is Poland's capital city.

2. Along with Amsterdam, this Baltic port was a thriving member of the Hanseatic League of the Middle Ages. It witnessed the first shots of World War II and was the birthplace of the independent trade union Solidarity.

3. The sight of an annual pilgrimage for millions of Polish Catholics, this town houses the 14th century icon known as the Black Madonna. It received its royal charter in 1370.

4. Housing one of the oldest universities in Europe, this city was the capital of Poland from 1038-1596 A.D.. Copernicus, known for his heliocentric theory of the universe, studied here.

5. This infamous town in southern Poland was the site for the execution of over 4,000,000 Polish intelligentsia, Jews, resistance fighters, political organizers and gypsies by the Nazis. It is also known as Auschwitz.

A. Czestochowa
50° 49 n 19° 06 e

B. Gdansk
54° 22' n 18° 40' e

C. Krakow
50° 03' n 19° 58' e

D. Oswiecim
50° 03' n 19° 12' e

E. Warszawa
52° 15' n 21° 00' e

OUTLINE MAP OF THE WORLD

rom "What Does the World Look Like?" *"...And My World"*, National 4-H Council, p. 13.

SNAPSHOT OF POLAND

The Land and Climate

Poland is located in central Europe between the countries of Germany, Czechoslovakia, and the Soviet Union. The Baltic Sea in the north and Carpathian Mountains in the south are Poland's best natural defenses. With a land area of almost 121,000 square miles, Poland is almost the size of New Mexico. It is farther north than Maine.

Poland sits on the wide Central European Plain. There are many lakes in the north, uplands, valleys and mountains are found in the south. There are no deserts.

In the past, most Poles made their living from the land. Today, roughly 30% of the population are involved in agriculture.

The climate of Poland is similar to that of the northeastern part of the United States: cold winters with rain and snow, and mild summers with both rain and sun.

Poland's unit of currency is the zloty. Its capital is Warsaw.

The People

According to 1989 government records, almost 38 million people live in Poland. Most of these people live in urban areas in dwellings that have running water and toilets (93%), and central heating (70%). Less than half of rural dwellings, however, have central heating (33%), and only a little over half (57%) have running water and inside toilets.

Poland's early history is somewhat similar to that of our own country: the area was originally populated with numerous tribes, each with its own culture and language. Sometimes the tribes united together, and sometimes they fought one another. Unlike America today which is made up of descendents of our Native American tribes as well as descendents of immigrants, the people who live in Poland today are almost all (over 95%) descendents of the Polanie ("People of the Plains") tribe. Although Poland's population was more diverse before World War II, many of these people lost their lives as a result of the Nazi occupation and others were relocated when the borders changed.

According to recent Polish government statistics, almost 49% of the population is male with an average life expectancy of 67 years. Women have a life expectancy of almost 76 years.

History

Although archaeologists tell us that the oldest village in Poland (Biskupin) was built about the middle of the 6th century B.C., Poland's written history dates back almost 1000 years to the record of King Mieszko I's conversion to Christianity in 966 A.D..

Poland's history has been greatly influenced by its geography. The country's location on the broad expanses of the Central European Plain, its lack of strong natural boundaries east and west, and its location beside significant European powers, have made it an easy target for invasion -- of armies, goods, and ideas.

The Romans were some of the people who made frequent trips through Poland; archaeologists have found Roman coins along major trade routes.

Although the marriage of a Polish king to a Lithuanian princess made Poland the largest country in 17th century Europe, its heyday was short-lived. During the 19th century Poland completely disappeared from the map of Europe as its neighbors (Austria, Prussia, and Russia), took advantage of internal problems, and divided the country up among themselves. The division of Poland (or "partitions", as they're called) lasted almost 120 years until the end of World War I.

Past patterns were repeated in this century. Hitler's invasion of Danzig (Gdansk) -- a "shot heard round the world" -- triggered the 1939 beginning of World War II. The end of the Second World War signalled the beginning of Soviet control, which lasted until 1989 when free elections were held.

Today, Poland's new president, Lech Walesa, is working with the country's Parliament to free Poland's economy from state control, and to introduce open market ideas. The newly elected government is also working to institute democratic decision making on a local level, something unheard of during the years of Soviet control.

It is the first time in history that a country has chosen to change from socialism to democracy.

Culture

Although many Poles speak Russian as a result of 45 years of Soviet control, Polish is the official language of the country. A small percentage of Poles speak and study English, a language which is becoming more and more popular as the country shifts its sights from the east to the west. Most of the Peace Corps Volunteers now working in Poland are helping to train the English teachers the country now needs.

Over 95% of the population practice Christianity; some people practice Judaism, and a very small part of the population practice Islam.

Ties to the United States are strong in Poland. The first Poles came to America in 1608 to work as some of Jamestown's first manufacturers. It is said that almost 20% of the people living in southern Poland have relatives in America.

Folkdancing in Poland is similar to square dancing in America: people frequently join clubs to learn and practice the form, and it is more popular in some parts of the country than in others. The polka, a dance most people associate with Poland, is actually of Czech origin.

GETTING TO KNOW POLAND

DIRECTIONS: Read each of the statements below then write true or false in the blank spaces on the left.

_____ 1. Poland was part of the Roman Empire.

_____ 2. Russian is today the official language of Poland.

_____ 3. Most people in Poland practice Judaism.

_____ 4. There are two deserts in Poland.

_____ 5. Poland is ruled by a king and council.

_____ 6. The capital of Poland is Warsaw.

_____ 7. Most Poles are of English descent.

_____ 8. The official unit of currency in Poland is the mark.

_____ 9. During the 17th century, Poland was the largest country in Europe.

_____10. Poland is on the same line of latitude as Oklahoma.

_____11. The invasion of Poland triggered the start of World War II.

_____12. Most of Poland lies on the Central European Plain.

_____13. The first Poles came to America in 1608.

_____14. Most homes in Poland have running water.

_____15. The polka is a dance that originated in Poland.

_____16. Poland is about the same size as New Mexico.

_____17. Most people in Poland are farmers.

_____18. Most high school students in Poland speak English.

POLAND THROUGH POLISH EYES

The following collection of essays were written by the Polish high school students in Peace Corps Volunteer Kate Plueddeman's high school English class. As you read these pages, remember that the students are writing in their second (or third) language. Remember, too, that this is Polish history through Polish eyes.

THE FIRST VILLAGE

by

Anna Dusinska and Anna Sobczynska

In 1933, a teacher from a Polish school and his pupils found remnants of a very old village. People started archaeological work and then found lots of interesting things. Now we know that the first village was built of wood about 2500 years ago in the Wielkopolska. That village -- called Biskupin (Bis-koo-pin) was associated with the old Luzyce (Loo-zhi-tse) culture from which began the culture of the Western Slavs. It was built on an island in a lake. That was quite secure, because people could defend themselves against enemies and they did not need to be afraid of almost anything. The village was rather round. There were about 100 houses and some kinds of streets of wood. They also had a defense dike and a draw-bridge. About 1200 people lived in the village. Scientific research showed that they were of the Nordic race. They were interested in weaving, hunting, fishing,animal husbandry, cultivating plants, and making simple instruments of wood, some of bronze. They also made ceramics, ornaments, and boats. They traded with people from other place, and they knew that amber is valuable. They raised cows, pigs, goats, dogs, horses, and sheep. People in Biskupin believed in life after death. They adored many gods, especially the fire and the sun. The bodies of dead people were burnt or buried in the ground. Biskupin was burnt very long ago, but people built it again and lived there. Then the water in the lake began to rise and the people, expecting a flood, had to leave Biskupin.and run away. They took some valuable things. Probably the village was submerged in the water of the lake. Then the water subsided and people could build a museum of archaeology there. All the buildings of Biskupin were rebuilt and many tourists visit the village now.

How does Biskupin compare with America's first village?

HOW AND WHY WAS POLAND CREATED?

by

Agnieszka Plonska and Anna Zdziemborska

The beginning of the Polish country like all of its history originated from fighting. A lot of tribes were fighting each other to be the most important in the country at that time. The Polan tribe proved the strongest. They occupied the area between Warta (Var-ta) and Pilica (Pi-leets-a) called Leczycko-Sieradski (Wen-chee-tsko-sher-ahde-ki) region in the 10th century. Then they occupied Mazowsze (Mah-sov-she) and places between the Vistula and the Bug Rivers. Mieszko I (Myeh-shko) was their leader. He

was the first sovereign we know about for sure because of old chronicles. This sovereign was mentioned as leader of the Polish country. ...

At the end of his reign he took away Silesia from the Czechy (Czechs) as well as the Wislanie region, and he joined them with his country. This became the first Polish nation. It isn't the same nowadays, of course. It was changed many times by war and the aggressions of other countries. Our country was always homogeneous. The inhabitants had only one culture.

In 966, our country was Christianized. Prince Mieszko I decided to do it for many reasons. He wanted all tribes to have one uniting religion. This way the wise sovereign deprived the Germans of reasons to attack Poland. Because Germany said that Poland was pagan country and now they couldn't say that.

The history of our native land is very extensive. If you want to know something more you have to read a lot of special books.

Respond to the question: "How and why was America created?"

WHO LIVED HERE IN 966?
by
Aneta Galanek and Tomek Galazka

On the present soil of Poland in 966 lived a lot of tribes Each of them had their own name. They inhabited the places where the soil was fertile, but not only there. They lived alongside rivers and creeks, too. The tribes: Polanie, Mazowszanie, Wislanie, Pomoszanie were the biggest and the strongest. The cultivation of fields and raising of cattle were the basis of the tribes' existences. Crafts were important in their lives, too. The people used wooden instruments in their work in the fields. The farm was often called a zrebie or los. The craftsmen created metal things and earthen-ware. The work in the household was distributed between women and men. The women made clothes, brought up the children, and were occupied with the preparing and preserving of food. What did the men do? They worked in the fields and were occupied with fishing and hunting. The boys were always brought up by their fathers.

The tribes' cultural life was similar to [i.e., related to] the Slavs' beliefs. Each tribe had their protective God. They prayed to him and brought him sacrifices. The places of worship were far from the residences, especially in the forests old oaks. The people believed that ghost lived [in] their houses. They brought them sacrifices, too. If somebody died, the people burned the corpse. They were pagans. The fire was the symbol of life itself. Around the fire the children were born. The boys' hair was cut, but the girls had long hair. When a woman got married she wore a white kerchief on her hair, that's why the women were called "white- heads" (bialoglowa).

The names Polacy and Polska [Polish for Poland] descended from the name of one of the biggest tribes - Polanie.

What was happening in America in 966 A.D.? In your Peace Corps Volunteer's country?

TRADE OR INVADE?

The geographic factors which made Poland easy to invade -- its location on the unprotected expanses of the Central European Plain, and its system of navigable rivers -- also made it easy for the early Polish tribes to trade. The Amber Road, one of the earliest and most popular European trade routes, connected the people of early Poland with the inhabitants of the Roman Empire.]

THE AMBER ROAD

by

Ursula Nowicka and Dorota Beata Lis

The Amber Road was a turning point in the history of the Slavs [early Polish tribes]. The Amber Road united not only businessmen, but also two cultures: the Slavonic and the Mediterranean. In those days the Mediterranean culture was the center of civilization. The Amber Road was traced in the 1st century B.C.. The Amber Road ran through Akwilea, Savaria, Curruntum, Moravia, Silesia, Wielkopolska, Kujawy, the delta of the Vistula and Sambia.

Roman businessmen sold arms, silk, gold, silver, and farmer's tools. They bought skins, linen, and most of all: amber. Amber was very important for them. They used it to make jewelry. There are many testimonies of Roman businessmen's presence in Poland, for example: Roman coins, gold rings, agricultural tools and the armor of a Roman soldier. Polish archaeologists discovered 42 tombs of Roman businessmen. Also Greek and Carthaginian people came to the Baltic to trade. The first Polish town were situated on the Amber Road. Business came to an end when the Roman Empire fell, when Huns invaded southern Europe.

The Amber Road was very important for the Slavic tribes. It accelerated the civilization progress of these people.

Ask your Peace Corps Volunteer about the European powers that traded with his or her host country. Do you see any patterns?

RELIGION IN POLISH HISTORY

by

Sylwia Just, Ewa Krackalo, and Anna Wierciszewska

The earliest Polish history tells about religion in Poland before it was Christianized. It was pagan. People believed in the power of nature, the after-life, and many gods...

When Mieszko I was prince of Poland he wanted to accept the Catholic religion. He didn't want Poland to be a pagan country, because it was dangerous. Why? Because our neighbors, the Germans, were a Catholic country and they wanted to introduce

Catholicism to Poland. It could be an excuse for war. Mieszko I could choose between Germany or Czechoslovakia. Mieszko I was afraid of Germany and he chose Czechoslovakia. He married the [Czech] Princess Dobrawa (Do-brah-vah), and in this way Poland was Christianized. It was in 966...

In this period the Catholic God was the center of interest. Since the 10th century in Poland many churches have been built and painted with many pictures which show God and many saints...

During the Middle Ages, the Jasna Gora monastery was built. It was in the 14th century. The monastery was founded by the Duke of Opole (O-po-leh). The "cornerstone" of the foundation of the monastery in Czestochowa (Chen-sto-ho-vah) was the priceless miraculous image of Our Lady. [Some people say that] the icon was brought from Beiz (Byez) in Russia by the Duke of Opole...The portrait of Our Lady [is said to have been] painted by St. Luke the Evangelist on a wooden board taken from the table of Christ's mother...Even today many people go to Czestochowa to see the image...and maybe to see a miracle.

There are many churches in Poland. There are many valuable things in Polish churches. During the wars enemies tried to steal many of these. Some of those stolen things have been found and brought back to Poland. Some of these have been lost forever.

Poland has been a Catholic country for many years. The climax of Polish Catholicism was the election of the Polish cardinal to the Pope. This is John Paul II.

Ask your Peace Corps Volunteer about the role religion plays in his or her host country.

FIVE MOST IMPORTANT MOMENTS IN LATER HISTORY

by

Dorota Zabielska, Katarzywa Zakrzewska, and J. Gondocka

Crusaders Assault

In 1226 A.D. the Crusaders attacked our country - Poland. They had many many soldiers in their army, and lots of weapons also. They used cold steel, arms for cutting and other. The Polish army was very feeble, and not very well trained. Our soldiers were very small people and they had no hair on their heads because they had to wear very tight steel caps. The Crusaders killed many Polish soldiers...The war ended in Zynardow Sloski, where a peace treaty was written.

Partition of Poland

In 1795 the third partition of Poland occurred. Three countries attacked Poland. They were Russia, Austria, and Prussia (now in Germany). These countries were very strong. For example, Russia had 600,00 soldiers, 10,000 guns, and many many other weapons, and Poland had only 100,00 soldiers, 1000 guns, and some other weapons, but not very many.

At this time the Polish people were in disagreement with each other, and the country was very unstable. Our neighbors knew that, and they sent their armies to occupy our

country. This was successful, and very bad for us. That's how Poland ceased to exist for more than 100 years.

Grant Land to Peasants - 1863

After many years of oppression for peasants they were able to own land. It was during the January Insurrection. This event was very good for people in Poland, because peasants were numerous in our country. It was also a very important thing for the economic situation in Poland.

[Independence]

In 1918 Poland gained her independence. It was a very happy moment in our history. All the people were happy and self-satisfied, not only civilians, but Polish soldiers, too. They were very brave and strong. It was difficult to do...I think that is all that we think about our independence.

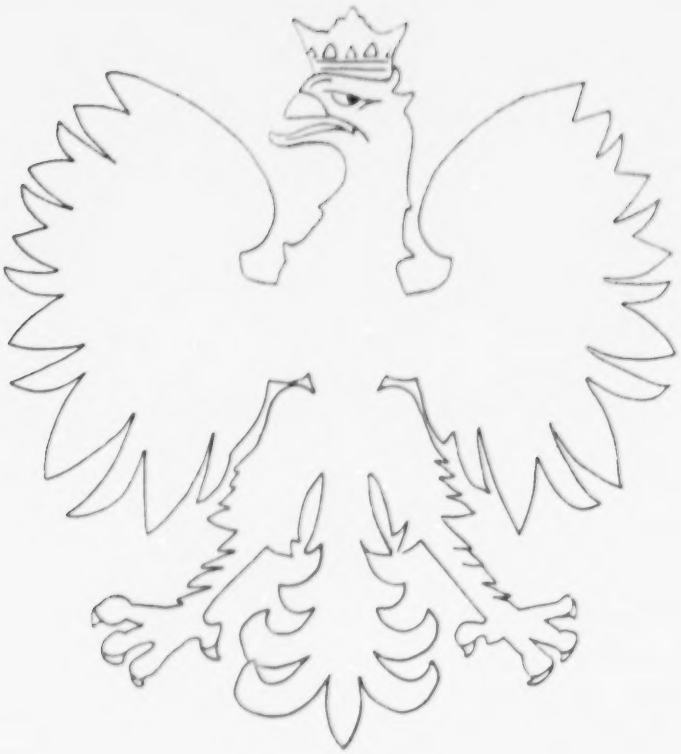
World War II (1939-45)

In 1939 a war broke out. It was World War II. Germany attacked Poland. It was a terrible time for the Polish people, and also for Jewish people.

[The Nazi government] built concentration camps in Majdanek, Oswiecim [Aushwitz], and Treblinka. There they gassed people and incinerated their bodies. It was terrible. Words can't explain it. [The Nazis] destroyed everything, all works of arts, and all the scholarly works of the Polish nation.

World War II ended in 1945.

What are the five most important "moments" in American history? In the history of your Peace Corps Volunteer's country? Are there any similarities among these events?



THE EAGLE THAT WOULD NOT DIE

The Story of the Polish National Emblem

The story of the Polish national emblem -- a bold white eagle on a brilliant red field -- is the story of Poland's history, the story of a spirit that would not die.

As is the case with most customs and national symbols, no one knows for sure how the eagle became the Polish emblem. Most scholars, however, believe that the eagle appeared on the coat of arms of the Piast family whose princes ruled various sections of Poland between the 10th and 14th centuries -- almost 200 years before the first settlers landed at Jamestown!

Because the Piast princes were able to unify some of the principalities which made up Poland (and, indeed, most of Europe) at that time, their coat of arms came to symbolize Poland: the lands and people under their authority. Later kings who successfully reunified Polish lands also added the crowned eagle to their seals in somewhat of a "glory by association" move.

Given the strong feeling Poles attached to their symbol, it's not surprising that when significant parts of Poland were annexed by Russia, Prussia, and Austria in the 19th century, the new authorities forbade the eagle's display, and, unsuccessfully, attempted to replace it with their own emblems.

The eagle would not die, however. During the almost 120 years that Poland did not appear on the map of Europe, the eagle became a symbol of ultimate patriotic feeling, a reminder of Poland's "Golden Age" of prosperity, and the hope for her future freedom. Insurrectionists claimed the eagle as their own, and during WW I Polish army units also adopted it as their standard.

Not surprisingly, when the Polish state was reborn in 1918, the new government proclaimed as its emblem a white eagle with gold crown, beak, and claws.

National symbols often elicit powerful feelings and strong opinions from people. The Communist controlled government which came into power after WW I chose the white eagle as its symbol with one significant difference: the eagle wore no crown on the premise that a symbol of monarchy had no place in a socialist state. Although an issue for some, the appropriateness of the eagle's crown presented no problem for most Poles, however, who considered the Soviets just one more in a long line of foreign oppressors.

The story of the eagle continues. In December 1989, shortly after Poland adopted a democratic government, the Polish emblem was once again adopted: a white eagle on a red field -- and proudly wearing a gold crown.

In spite of decades of foreign occupation, the Polish eagle -- like the very spirit of the people it represents -- lives on.

1. Research the development of the American national emblem. Compare this emblem with the emblem of Poland.
2. Design a new American emblem. Be able to explain the reasons for your choice.
3. Write to your Peace Corps Volunteer about the important emblems in his or her country.
4. What do the emblems of your Peace Corps Volunteer's country have in common with American and Polish emblems.

From *The Warsaw Voice*, January 6, 1991, p. 16.

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MEET YOU AT QUEEN'S.

The Palace of Culture and Sciences, Warsaw's tallest building, was a gift from the Soviet Union to the people of Poland. Built between 1952-55, it housed, until recently, offices of Poland's major scholarly, scientific and publishing institutions. Its 30th floor terrace, from which a panoramic view of Poland's skyline can be enjoyed, was and still is a popular tourist attraction.

Today the Palace of Culture houses the Queen's Casino in addition to four cinemas, an auditorium, museums, and restaurants.

How is this casino evidence of economic and political change?

SUGGESTION FOR USING WORKSHEETS: LEVEL C

PURPOSE: TO PRACTICE BASIC MAP SKILLS WHILE ANALYZING THE RELATIONSHIP BETWEEN POLAND'S GEOGRAPHY AND HISTORY

WORKSHEET: A QUICK LOOK AT HISTORY

•As a class or in groups brainstorm ten important events in American history. Categorize events by focus: political, social, military, or artistic events. Discuss the idea of theme in relation to history.

•Ask students to speculate on the meaning of the phrase "The Struggle for National Identity". Speculate on times in history when the United States may have "struggled" for its identity.

•Make a class list of what the students know about Poland's history. Have students read the *Newsweek* article, "The Struggle for Identity". Ask them to complete the "Think about It" exercise. Amend the class list so that it includes Poland's struggle.

•Speculate on how Poland's history would be different if it were in a different place on the map (if it were an island, for example).

•Using "The Struggle for National Identity" as a theme, draw a brief history of the United States for your Peace Corps Volunteer. Use the same theme to draw or write a brief history of his or her host country.

WORKSHEET: READING HISTORICAL MAPS

•Have students color the water on the the map and ask them to circle Warsaw. Ask them to identify Prussia.

•Have students work in pairs to complete "Reading Historical Maps". They will need to use "Poland Partitioned."

ANSWERS:

1. True
2. True
3. False Warsaw remained within the borders of Poland until 1795.
4. True
5. True
6. False Not always. However, in 1772 the Dneiper formed the border between Poland and the land annexed by Russia. In 1795, the Niemen was part of the border between the Russian and Prussian partitions, and the Bug was part of the border between Prussian and Austrian partitions.
7. False Prussia annexed the area called Great Poland.
8. False The largest partition went to Russia.
9. True
10. True

•Complete research to find two more historical maps, one which shows Poland before 1772, and one which shows when Poland first came into existence again after the final partitioning in 1795. Compare the borders on these maps with the borders on the map of 1772.

•Use an historical atlas to analyze the changes in the boundaries of your Peace Corps Volunteer's country. Speculate on how these changes are related to the country's geography. Write to your Volunteer for verification.

PURPOSE: TO PROVIDE INFORMATION ABOUT TWO ASPECTS OF POLISH CULTURE: SYMBOLS AND VALUES

WORKSHEET: THE TRUMPET CALL FROM POLAND

•Locate the following places on a map of the world: Poland, Italy, Hungary, U.S.S.R., Germany, Mongolia, Krakow (Poland), Monte Cassino (Italy), Kiev (Soviet Union).
•As a class define "legend" (eg.., "What makes a legend a legend?") and "values". Discuss popular American legends, such as those about George Washington. Discuss the values which the legends emphasize. Speculate on the purpose of legends.

•Read aloud "Part I" of "The Trumpet Call from Poland". Discuss the values inherent in the trumpeter story. Ask students to read "Part II".

•Ask your Peace Corps Volunteer about the legends in his or her community. Compare the values in these legends with those in American legends.

WORKSHEET: THE EAGLE THAT WOULD NOT DIE

•Have students design a "personal coat of arms" by: (1) drawing a shield, (2) dividing it into four equal parts, then (3) drawing four personal symbols, one for each part. Ideas for symbols include: a symbol of something they value, ...their entire family values, ...they wish the world valued, ...their school values. (This idea comes from S. Simon's book, Values Clarification).

•Have students design a new class or school emblem.

•Have students define: effigy, emblem, Gothic, insurrection

•Ask students to read "The Eagle that Would Not Die". Discuss how the Polish emblem reflects both its history and its geography.

PURPOSE: TO INTRODUCE THE CHANGES TAKING PLACE IN POLAND TODAY

WORKSHEET: LECH WHO?

•Review the meaning of labor union, Solidarity, martial law, popular vote, Soviet Bloc, coalition government, planned economy.

•Ask students to guess the person based on these clues:

He won the Nobel Prize for Peace in 1983.
In 1988, President Bush presented him with the Presidential Medal of Freedom.
He holds honorary degrees from such academic institutions as the University of Notre Dame (1982), and Providence College (1982).
He is the father of eight children.
An electrician by trade, he was imprisoned in 1981 for his union organizing activities.
One of his favorite hobbies is fishing.
In December of 1990, he became the first Polish president to be elected in a free general election in over forty years.

•Ask students to read "Lech Who?" Individually or as a group make a time line which shows the major events leading up to his election as president.

•Prepare biographical sketches on President Bush and on the important leaders in your Peace Corps Volunteers country.

WORKSHEET: PRESIDENT WALESA'S NEW YEAR'S ADDRESS

•Read aloud this translation of the president's traditional New Year's address . Discuss its mood.

•Individually or as a class list the problems the new president mentions.

•Speculate on the purpose of the speech.

•Compare this speech with speeches made by American presidents. What problems do both countries share?

WORKSHEET: WHAT'S IN AN OATH?

•Ask students to define the word "oath". Discuss the oaths made by such groups as scouts, the military, etc..

•Read and discuss the two presidential oaths in "What's in an Oath?

•Ask your Peace Corps Volunteer about the oath he or she takes before beginning service.

•Ask your Peace Corps Volunteer about promises or oaths that are made by leaders in his or her community or country. Compare them to the oaths taken by American and Polish leaders.

A QUICK LOOK AT HISTORY

Looking at the history of a country is very much like looking through a kaleidoscope: a twist of the tube yields very different variations of the same pattern. One can approach the history of a country in an almost endless number of ways: by focusing on the political events, the arts and letters, the economic situation, social developments, or even individual lives -- the list of possible areas of concentration is extensive, as is the philosophical approach one can take within each area. As you read this brief overview of Polish history which appeared in the *Newsweek* of November 15, 1990, be aware of its theme: "The Struggle for National Identity." Also be aware of the underlying geographic factors which have contributed to this struggle.

THE STRUGGLE FOR NATIONAL IDENTITY

Walk the streets of Warsaw's Old Town, through block upon block of 17th and 18th century architecture, and you feel you are walking back in time. Most of the buildings, however, are less than 40 years old. This section of Warsaw was almost completely destroyed during World War II. It was painstakingly reconstructed using old architectural drawings and paintings and bits of ornament and stonework sifted from the rubble left by German bombs.

So it is with all Poland, it sometimes seems: The country's past is its present-and its history lives in the minds and actions of its people, not on dusty bookshelves. Talk to a Pole and you soon hear mention of some moment in the country's past that is relevant to current events.

The rise of Solidarity and the victory over an authoritarian state constitute only the latest chapter in a long saga of resistance of domination. Whether threatened by Teutonic knights, who overran Poland in the 13th century, or Nazi armies, which murdered more than 6 million Poles, the Polish people have maintained an astonishing sense of national identity.

Historians credit the survival of Polish identity in large part to the Roman Catholic Church. For 1,000 years, foreign powers repeatedly divided Poland among themselves and expected the Poles to assimilate. But as each power pressed a new religious creed on the unwilling population, the Poles' ties to the Catholic Church and their desire for independence only strengthened. The church became an anchor of Polish identity and frequently a vehicle for resistance.

The introduction of Catholicism to Poland is credited to Price Mieszko I, who married a Catholic Czechoslovakian princess and soon after, in 966, took her religion. Polish Christianity thus had its basis in Rome, not in Byzantium. That in turn strengthened the country's cultural and religious ties to Western Europe rather than Eastern Europe, where the orthodox Christian churches were central to religious life.

Today Poland's countryside is dotted with shrines and abbeys that date to medieval times -- each a reminder of oppression by those who sought to deny Polish independence. The most famous is the Czestochowa, an industrial city with a population of 250,000; it is home to the abbey of Jasna Gora and its priceless painting known as the Black Madonna.

The Abbey was founded in 1382, and the painting, believed to be a Byzantine icon, was installed at the altar shortly thereafter. It is she, say her believers, who has preserved Jasna Gora ever since. When the Swedes overran Poland in 1655, the abbey was the only fortress in the entire country able to repulse the invaders. During World War II, the Germans attempted to blow up the abbey but were foiled when their explosives charges were discovered. Each year the abbey is visited by thousands of pilgrims, who pray for miracles and healing.

In the 16th century, the Polish Parliament passed the Confederation of Warsaw, which mandated religious tolerance. The document, which was approved amid great tension between Catholic Poles and reformist forces from Germany, deems all religions equal in the eyes of the state. It was a unique undertaking in a European continent which was torn apart by religious wars.

In 1572 the last of a line of Polish kings died without an heir. The Parliament, then made up of Polish nobles, came up with the idea of an elected monarchy: Kings were to be nominated by the nobility for a life term. This experiment with a "democratic" form of government resulted in a series of non-Polish kings as competing foreign governments (Russia, Sweden, Prussia and Austria) vied for influence.

The fractured state of Poland's government left it vulnerable to outsiders, and in 1655, it was invaded by Sweden. By the 1770's Poland had been carved up by Russia, Prussia and Austria. A second partition led by Russia's Catherine the Great in 1793 cut the country into even smaller parcels. Poland was only a fragment of its former self.

In the midst of their own struggle, Polish patriots had been following an event half a world away -- the American Revolution. Inspired by the Americans, Poles drew up a democratic constitution just prior to the second partition. Tadeusz Kosciuszko, a hero of the American Revolution, returned home to his Polish homeland with the hope of bring his people the same freedoms the new Americans had found. In 1794 Kosciuszko, a close advisor to George Washington during the American war, led a popular uprising against those who occupied Poland. The revolt captured the hearts of the Polish people, but it was ultimately a bloody failure. By 1795 Poland had only been partitioned out of existence; it lived only in the minds of its people.

Poles continued their struggle for independence over the next century but to no avail. Revolts in 1830 and 1863-64 against the partitioners of Poland resulted in catastrophic loss of life. The sacrifice was too much for some Poles, who fled their homes to start over in other countries. (By 1914 more than 4 million Poles out of a total population of 22 million lived aboard.) After the 1863 rebellion, revolt within what once was Poland was confined to keeping the spirit of the country alive by educating the children of those Poles who remained.

In 1919, the Treaty of Versailles made Poland whole and independent again. It had been more than a century since Poland had existed as a free nation, and the country's leaders moved quickly to launch what was to become known as the "Second Republic." It was during this period that Poland developed modern political institutions -- a legal system, an army and a strong economic system. The years that followed also saw a rebirth of Polish cultural awareness, but it was to be only a brief respite from the cycle of domination and resistance.

In 1939 the German invasion and the Holocaust once again spread death and destruction across Poland, where 10 percent of the population was Jewish. The uprising in the

Warsaw Ghetto, where half a million Jews were held by their Nazi captors, temporarily slowed the shipment of the ghetto's residents to concentration camps. The 70,000 Jews who remained in the ghetto during the uprising held the well-armed Nazi troops at bay for nearly a month. Ultimately, the rebellion was crushed, and the Jews who survived were taken to the death camps.

More than 20 percent of Poland's population died during World War II, including nearly 3 million Jews -- almost the entire Jewish population of Poland. When the war ended, the country's Soviet "liberators" compounded the tragedy by killing uncounted numbers of Polish partisans as communist rule was imposed.

Even the incredible savagery of those years could not quench the spirit of the Polish people. Through 40 years of communist rule, they remained fiercely independent. Poles saw in the communist leaders of the 20th century another version of the nobility of the 16th century -- leaders under the sway of foreign interests. Like their forebears, they continued the 50's, 60's, and 70's, their resistance was put down.

In 1980, a revolt surfaced that was not so easily defeated. For a year, the world looked on in awe as the Solidarity movement rose in the Lenin Shipyard in Gdansk and held the government hostage to a series of strikes and protests. In December 1981, the government declared martial law and crushed the movement, sending most of its leaders to jail. For the next seven years, Solidarity appeared to have gone the way of every resistance movement in Poland's past.

But Solidarity refuses to die. Under the leadership of Lech Walesa, the union made a comeback in 1988 when a wave of strikes demanded its reinstatement. These strikes ultimately led to talks between Solidarity and the communist government which began on February 8, 1989. When those talks ended on April 5, 1989, Solidarity was legalized and elections were called to establish a new government.

In these June 1989 elections, Solidarity candidates won impressively. The people of Poland had once again taken charge of their own destiny.

[Note: On December 22, 1990, Lech Walesa was sworn in as the first Polish president chosen in a general election in over forty years.]

THINK ABOUT IT

1. Identify the following and give its relationship to Poland's past and present:
   a. martial law_____
   b. Solidarity _____
   c. partition_____
   d. Kosciuszko_____
   e. Walesa_____
   f. partisan_____
2. "The rise of Solidarity and the victory over an authoritarian state constitute only the latest chapter in a long saga of resistance to domination". Give three more examples of this pattern in Poland's past.
4. Describe Poland's 16th century attempt at democracy.
5. How has American history influenced Polish history?
6. How has Poland's geography influenced its history?

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POLAND PARTITIONED

"Partitioned for the Fourth Time," *The New York Times*, New York: September 24, 1939.

READING HISTORICAL MAPS

Directions: ***Use "Poland Partitioned" to determine whether the following statements about Poland are true or false. If a statement is false, write a correct statement in the space that is given.***

_____ 1. The size of Poland changed significantly between 1772 and 1795.

_____ 2. In 1772 Prussia's claim to part of Poland connected two previously disconnected areas of Prussia.

_____ 3. Between 1772 and 1795 the city of Warsaw was annexed by three different countries.

_____ 4. Poland was completely wiped off the map of Europe in 1795.

_____ 5. Prussia, Russia, and Austria annexed parts of Poland in the 18th century.

_____ 6. Rivers always formed the borders of the sections annexed from Poland by Austria, Prussia and Russia in the 18th century.

_____ 7. Prussia did not annex any of Poland in 1793.

_____ 8. In 1795, the largest partition of Poland went to Prussia.

_____ 9. Of Austria, Prussia and Russia, Russia gained the most Polish land between 1772 and 1795.

_____10. Russia gained more Baltic Sea coast than Prussia by the partitioning between 1772 and 1795.

THE TRUMPET CALL FROM POLAND

by Anna Helena Bobak

Part I

In southern Poland, not far from the Czechoslovakian border, a narrow river churns violently through the green valley. It is the river Vistula at her source. There, in the hilly region known as green Silesia, the river begins her long journey through the heart of Poland.

Leaving behind the picturesque valley, the river meets the first flat terrain one hundred miles from her source. Enticed by the open space, the river broadens into a wide band, then flows northwest, following her destined route far to the Baltic Sea.

An ancient settlement was born on the left bank of this river. The village, which was probably the capital for the Vistulian tribe, soon became an important post on the crossroads between the west and the east. Although it was built so long ago that its origin is known only from oral accounts, legend says that the founding father was King Krak, for whom the city of Krakow was named.

In the ninth century, Christianity came to Poland from Czechoslovakia. Trees were cut and many churches were built throughout the south. Tradesmen, craftsmen, adventurers and missionaries made their way through the Vistula valley to the settlment. Legend has it that one day a young man came to town with a trumpet on his shoulder. He assumed an important post in the wooden tower of the local church, calling believers to religious services, signalling the opening and closing of the town gates, and giving warning of fire or invasion. Eventually, this watchman became known as the trumpeter of Krakow.

Krakow became even more important in the eleventh century, as it assumed the role of capital for the fledgling country. Because of its location in the river valley on important north-south and east-west trade routes, it also became an important geographical link between western Europe and the great eastern European steppes.

The vast plains that made trade and cultural exchange so favorable to this region, however, also made the area vulnerable to invasion. In the 13th century, great armies of Tartars moved from central Asia toward central Europe under the command of Batu Khan. Called Tartars because they seemed to be as cruel as warriors from Tartarus, a place below hell, they represented an enormous military force with strong destructive potential. Their small mobile

detachments usually appeared without warning, burning, pillaging, and killing everything in its path. They disappeared just as abruptly as they came, leaving a trail of ashes and corpses in their wake.

In 1241, these Tartar armies conquered Kiev and Lvov in Russia and then began their assault on Poland. Overwhelmed by terror, villagers fled in panic toward their place of refuge -- in southern Poland, it was the walled city of Krakow.

Unlike other cities, Krakow was not caught by surprise. Legend has it that from his high post in the church's tower, the trumpeter spotted the approaching enemy and sounded the alarm. The city gates were quickly closed, and the citizens prepared themselves to fight. The Tartars surrounded the city, torching many of the wooden buildings with their flaming arrows.

Realizing who had alerted the city, one of the Tartars rode close to the church tower and drew his bow. His arrow pierced the neck of the young trumpeter in mid-song, killing him instantly. The city was saved but the young trumpeter lost his life.

When Krakow was rebuilt after the fire and destruction of the invasion, the city took on the look of a fortress. Wooden houses were replaced by brick buildings, the city wall was elevated, and turrets and chained bridges were installed. Krakow would not be destroyed again.

The local church was also rebuilt during this time, becoming a magnificent two-towered cathedral. To this day, a trumpeter continues to stand watch, playing his tune as his predecessors have done for hundreds of years. Now, however, to commemorate the brave trumpeter's fate, the call breaks off after the fourth stanza and in mid-note. There is a pause...then it sounds again.

Part II

And again...

The story of the trumpet's call is not simply a legend about Poland during the Middle Ages. Skip now to the 1900's and another series of invasions, invasions we refer to as World War II.

In the later days of the European war, thousands of Allied troops invaded southern Italy. This force, which included French, Tunisian, Moroccan, British, Indian, American and Polish soldiers, slowly moved north up the peninsula, beginning what was to become known as the liberation of Rome.

Just north of Naples and almost seventy miles from their goal, the troops met their main obstacle: the mount of Cassino, possession of which was key to the conquest of the entire Italian peninsula. And a difficult key it was: the entire mountain had been transformed into a fortress-like stronghold by the Nazi army with the Benedictine Abbey at its summit serving as a stronghold for Nazi artillery.

The slopes of the mountain had been skillfully covered with mines, bunkers, and ditches, each bristling with machine guns and artillery, each a death trap unto itself. This impregnable mountain-fortress could neither be destroyed from the air nor bypassed on the ground. The only way to conquer it was to storm it: in January of 1944, this almost futile process began.

Detachments of the Allied armies, one after another, carefully moved forward up the hostile terrain, were repeatedly repulsed by a barrage of heavy gunfire, and were repeatedly forced to retreat. Over and over again, the troops regrouped and repeated their advance. In less than five months, 350,000 troops from both sides were killed.

Three months after the battle began, the Polish Second Corps assumed major responsibility for completing the conquest of the mountain. "Our victory," reflected General Anders, "will give new courage to the resistance movement in Poland and will cover the Polish army with glory."

Dodging ditches and minefields, defusing explosives, and fighting under heavy artillery fire, the Polish soldiers progressed painfully up the hill. Yard by tortuous yard, the troops persistently moved forward, paving the way for the Polish Second Corps' tank division, which was soon to follow. As the tanks drove over the narrow, rocky

paths and through the heavy shelling that emanated from the German positions on the mountain's summit, they suffered the same dark fate as the troops which had preceded them.. Although many burned to the ground or tumbled off the precipitous cliff, the tank column stubbornly crept up the steep slopes.

On May 18, 1944, after seven agonizing weeks of fighting and the loss of nearly three thousand lives, the first Polish unit finally reached the peak of Monte Cassino, breaking the last vestige of Nazi resistance. The road to Rome was now open.

It is said that shortly after the cease-fire, the Krakow hejnal was played, reputedly from the remaining walls of the shattered fortress. One writer described it:

> There was a lump in my throat as through the echo of a cannon's roar, the notes of the 'hejnal' rang out from the abbey...Soldiers, hardened by numerous battles...cried like children. After years of wandering, they heard not from the radio, but from the previously invincible German fortress, the voice of Poland -- the melody of the 'hejnal.'[1]

What is the secret of this trumpeter's call that so moves those who hear it? Although it has been played on battlefields and from church towers, the hejnal is neither a military tune nor a religious song. In the early Middle Ages, it was sounded in the morning and the evening to signal the opening and closing of the Krakow city gates to normal traffic. It also alerted Krakow's citizens to fire, approaching storms, or invasion.

Since 1333, the trumpeter's call has been played every hour around the clock from the tower of St. Mary's Church, first to the north, then to the south, then to the east and finally to the west. As familiar to the Poles as the sound of Big Ben is to the English, it is transmitted by radio and television throughout Poland as the noon time signal. It is a symbol of Poland's heritage, of the spirit of a people who have survived invasions of many kinds over the centuries. As one author described it, "It is a call to vigilance." And as another said, "It is a call of hope."

From *The Trumpet Call from Poland*, Anna Bobak, Detroit: Friends of Polish Art, 1984.

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[1]Janusz Piekalkiewicz, *The Battle for Cassino*, (London: Orbis Publishing Ltd., 1980), p. 181.

THE EAGLE THAT WOULD NOT DIE

The Story of the Polish National Emblem

The story of the Polish national emblem -- a simple white eagle on a brilliant red field -- is the story of Poland's history. It is the story of the Poles' struggle for identity in the face of invasion and partition. It is the story of an eagle that would not die.

We are grateful to the Embassy of Poland, Washington, D.C., for providing the following background reading on the evolution of this emblem.

As is the case with all European nations, the oldest of our national symbols is Poland's emblem, her coat of arms. It is the effigy of a white eagle on a red field. The origins of this emblem date back to the Piast era (963-1370 A.D.), the formative period of Polish statehood. Scholars are unable to explain with absolute certainty the reasons for this choice of emblem. The prevailing opinion is that the heraldic effigy of the eagle, appearing regularly as early as the first quarter of the 13th century on the seals of provincial princes of the Piast dynasty, was their personal sign. It was a sign chosen independently, although within the broader framework of heraldic customs that had earlier taken shape in western Europe.

According to the political and legal doctrine of the Middle Ages, the monarch symbolized the state. Consequently, the personal sign of the ruler became the symbol of the lands and people under his authority. The attempts to reunify Poland's territories under Piast Przemysl II, Prince of [the province of] Great Poland, raised his personal sign -- the white eagle -- to the rank of a symbol of state unity, the emblem of the Kingdom of Poland. It was in this sense that the kings who unified Poland placed on their seals a crowned eagle...The feeling of national consciousness which was then taking shape helped to strengthen the role of the symbol.

The shape of the Polish official eagle was finally fixed around the middle of the 15th century. The eagle of those days, its silhouette dramatically outlined, is impressive, with the crowned head proudly raised, the beak sharply delineated, and the spreading wings adorned by a bandeau, the whole breathing strength and majesty.

...The Polish eagle changed its shape more than once as tastes varied in different periods. The Gothic form of the emblem...was replaced by the Renaissance design of Sigismund I and Sigismund Augustus. In the 18th century, the eagle assumed the classicist form which proved to be the most durable. Yet in spite of its changing forms, the sense of the symbol always remained the same.

...When Poland lost her political independence as a result of the partitions, the foreign authorities banned the use of the eagle. It was replaced by artificially created signs -- first, the the emblem of the Duchy of Warsaw created by Napoleon (the coat of arms of

the Saxon dynasty on a shield combined with the Polish eagle) and, later on, by the emblem of the Kingdom of Poland. In the Prussian and Austrian ruled parts of Poland, the eagle of the Republic was supplanted by the symbols of the foreign monarchies.

The partitions of Poland and the loss of independence -- tragic events in the life of the nation -- at the same time stimulated and accelerated the development of Polish national thought. The white eagle as a sign officially banned became a symbol of the highest patriotic feelings, a reminder of the former glory of the Polish State, the embodiment of dreams of freedom. The image of the eagle played an important role in the insurrectionary outburst and in the Polish liberation movements, in which the 19th century abounded...

Besides the idea of independence, the liberation movements of the 19th century also advanced a programme of social reforms and democratic freedoms. As a result, there emerged very acutely the question whether people fighting for ideals of freedom and democracy should have their emblem adorned with a crown.

The crown over the eagle's head was associated with Poland's monarchical system whereas the leaders of the struggle for independence -- at least those of the revolutionary and democratic wing -- advanced demands for a future State based on the principles of social equality. The outward expression of this idea -- apart from more radical attempts to change the emblem altogether -- consisted in the elimination of the crown.

A crownless eagle appeared on the flag of the Polish Democratic Society formed in 1832 in exile. In the year of Revolutions, 1848, it appeared on the standards of the Polish troops fighting in defence of the Hungarian Revolution. It was also the emblem of the Legion formed in Italy by Adam Mickiewicz...[It] was used by Polish military units formed in various countries of Europe and in the United States during the First World War.

In 1919, the official design of the [reborn] state emblem was approved: it was a white eagle with a golden crown, golden beak, and golden claws, on a red field.

...The emblem and Poland's other national symbols were brutally trampled underfoot by the Nazi invaders...The eagle, banned under the occupation, became the visible symbol of fighting Poland -- of the underground front at home and of the Polish forces organized abroad.

...The Polish People's Republic [formed under the auspices of the Soviet government after World War II] adopted as its emblem the eagle without a crown.

Addendum:
Since December 1989, the white eagle has the golden crown, golden beak, and golden claws again.

LECH WHO?

Although they may not be able to pronounce it, "Lech" is a household word to millions of Americans of Polish descent. Who is this Lech? What has he done to gain such popularity?

Lech Walesa (Lech Va-wen-za), political activist and leader of the independent labor union Solidarity (*Solidarnosc*), was sworn in as president of Poland on December 22, 1990 -- the first Polish president to be elected by popular vote in almost fifty years. Born near Lipno, Poland, on September 23, 1943, and educated at an agricultural machinery school, he worked for many years as an electro-mechanic. After serving in the military (1963-65), he moved to Gdansk and was hired as an electrician at the Lenin Shipyard.

It was at the shipyard that Walesa began his career as a political activist. When strikes erupted at several cities along the Baltic coast resulting in a government crackdown and the death of several workers, the 27 year old electrician was arrested for the first time for his union organizing activities. He resurfaced as a trade union activist again in February 1976, when he publicly spoke out against Polish Communist Party leaders. Fired from the shipyard for his pro-union and anti-government activities, Walesa found work three months later at a company that made construction machinery.

Although Walesa soon lost this job as well (again for labor activities), he quickly found work at the Electromontaz Enterprise, where he became active once again in defending workers due for dismissal. Fired, yet again, for his activism, Walesa was jobless until August 1980, when he climbed the fence surrounding the Gdansk shipyard and joined the workers who were planning to strike for the right to organize, for human rights, and for nationwide economic improvements. As an already respected fighter for worker dignity, Walesa was quickly catapulted to the leadership of the emerging group.

As newly elected chairman of Solidarity's National Coordinating Commission (a position he held until his election as president in December 1990), Walesa signed an historic agreement with the Polish Communist authorities which legalized free trade unions for the first time in history of the entire Soviet Bloc.

Freedom was short-lived, however. Martial law was declared a year later*, and Walesa, along with thousands of other political dissidents, was jailed. He was released to virtual house arrest eleven months later, unbowed and unbroken.

Throughout these difficult years, Walesa remained Solidarity's leader and most powerful symbol, steadfastly fighting for its right to return to open activity and for widespread political and economic reform. After a series of strikes in May and August of 1988 demonstrated the strength of Solidarity's support both in Poland and abroad, the Polish authorities again made union activity legal and established a partly free election process -- the first since the consolidation of Communist power. In the June 1989 elections, the candidates Walesa and Solidarity endorsed won 99 of 100 seats in the Polish Senate and almost 35% of the openly contested seats in the Polish Sejm (Lower House).

By August 1989, in a Poland beset by economic collapse and political infighting, Walesa boldly and successfully proposed the creation of a Solidarity-led government coalition with Tadeusz Mazowiecki -- Walesa's future political opponent -- as its head.

Three months later the western world watched breathlessly as President Bush presented Walesa with the coveted Presidential Medal of Freedom and invited the labor leader to take his place "in this house of freedom...".

During this same Washington visit Walesa received the AFL-CIO's George Meany Human Rights Award which he had been awarded -- and unable to claim -- eight years earlier. His speech touched the hearts of Polish and non-Polish Americans alike:

> *...A vast movement for democracy and freedom is developing in my country. It is changing the political face of Poland and the world. And that movement has been made possible only through the peaceful struggle of working people...*
>
> *Solidarity came into being as a movement whose task was to restore the value of work and its dignity. This task was our guiding principle in 1980, and, later, until the imposition of martial law. We did not lose sight of this principle even as we worked underground and tried to persuade the authorities to choose the road of reforms...*
>
> *Of course, eight years ago everything may have seemed easier. When in August 1980 I jumped over the wall surrounding Gdansk shipyard, I did not know what our protests would lead to, but I knew perfectly well what we had*

to do. Today I often dream that I can find myself in such clear-cut situations as those in the past. Maybe today I would have slightly more difficulty jumping over that wall, but today I would not mind having only that one difficulty...

Nobody has ever tried transforming a planned economy into a market-oriented one. There are no handbooks or seasoned experts in this field. Everything has to be performed for the first time, and not in a laboratory but in a country where people are exhausted by an economic crisis that has lasted 15 years...

No one knows how much time we have left to reform our economy, but we all realize it is not much. If we fail to convince people that although things are changing slowly they are nevertheless changing for the better, then this breeze of freedom...will soon disappear, leaving behind only a sense of bitterness accompanying unaccomplished dreams.

Sometimes we feel as if we are swimming chained hand and foot, trying to summon all our energy just to make it safely to shore...We want to make it to the shore; we want to join the community of democratic countries with efficient economies...

Our country needs your experience, your knowledge, your modern technologies...Help realize this hope that finally has come to our country...

Just one year after visiting the United States, Walesa ran for president against Tadeusz Mazowiecki and the dark horse candidate Stanislaw Tyminski. On December 9, 1990, he defeated Tyminski in a runoff election becoming the first Polish president to be popularly elected in over 50 years.

This man, this electrician turned political activist, is, indeed, at the forefront of momentous change in world history.

*It was reported in the press at the time that Polish Communist leader General Jaruselski had been given an ultimatum by Soviet leader Leonid Breshnev: Crack down on Solidarity or the Soviet Union will invade Poland.

With thanks to Carolyn Lauer of the Free Trade Union Institute, AFL-CIO, Washington, D.C., for permission to adapt this article.

PRESIDENT WALESA'S NEW YEAR'S ADDRESS

President Walesa's December 31st address to the Polish nation was broadcast over Polish radio and television just nine days after he was sworn in as president.

Dear Ladies and Gentlemen:

I have been the president of Poland for only a few days. Although I've had very little time, it has been enough to feel the weight of the responsibility of the job.

The state of our country is a worrisome one. Many problems must be solved and corrected. As a president, I am responsible for telling the truth. The truth is that it won't be easy. And one thing is certain: I can honestly say that the time for going in circles has ended. We are no longer held back. From now on we'll move forward at a fast pace.

We have the strength, the faith, and the opportunity to change Poland. Together we will build a new economic order. I know we can do many things.

I would like the new government to concentrate on economic issues. During this difficult transitional stage, we cannot afford political friction. I would like all political groups to work together for this common goal -- without them giving up their individuality.

We are again a free nation. We must cultivate this freedom wisely. We must insure the security and strength of our nation in this changing world.

Each one of us has an important job to do in this upcoming year. Everyone should feel responsible for our country and for creating a better and more stable life.

Dear Ladies and Gentlemen, on this special day, I send best wishes to all Poles here and in Polonia, to those who are at work, and to those involved in celebrating the New Year. I wish you all inner strength, happiness, and perseverance in pursuing individual and common goals. I wish you happiness and peace.

May God bless our struggles.

Polish text courtesy of the Embassy of the Republic of Poland; translation by Peter Jesienkiewicz

WHAT'S IN AN OATH?

oath [ME *oth* < OE *ath*, akin to Ger *eid*, prob. via Celt < IE *oitos* < base *ei-*, to go (basic sense: ? to advance to take an oath) > YEAR, L *ire*, to go] ...**a ritualistic declaration, typically based on an appeal to God or a god or to some revered person or object, that one will speak the truth, keep a promise, remain faithful, etc..**[1]

On January 20, 1989, George Bush took office as president of the United States. This was the promise he made to the American people:

> *I do solemnly swear (or affirm) that I will faithfully execute the office of President of the United States, and will to the best of my ability, preserve, protect, and defend the Constitution of the United States.*

On December 22, 1990, Lech Walesa took office as president of the Third Republic of Poland. This was the promise he made to the Polish people:

> *Taking over the office of president of the Republic of Poland, I solemnly swear to the Polish nation that I shall remain faithful to the constitution, staunchly guard the dignity of the nation and the sovereignty and security of the state. I swear that the good of my country and the welfare of its citizens will always constitute for me a dictate of the highest order...so help me God.* [2]

Rewrite the above oaths in your own words beginning each with the phrase, "I promise..." What values do they each suggest? Are there any similarities between them? Write your own oath for president, then write an oath for a citizen.

[1] *Webster's New World Dictionary*, Third College Edition, New York: Simon and Schuster, 1988
[2] Grzegorz Cydejko, "The Oath and After", *The Warsaw Voice*, Warsaw: January 6, 1991.

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SPECIAL VOCABULARY

communism A system of government and economics, theoretical communism supports equal distribution of goods and resources, and the establishment of a classless, stateless society. Although its form varies with the particular country it is in, communism is typically characterized by state control of businesses and resources, and a single-party political structure.

free elections A process that allows citizens to freely choose local or national leaders by secret ballot in an atmosphere free of coercion or violence.

hejnal (hay-now) Neither a military nor religious tune, the hejnal is played hourly from the tower of St. Mary's Church, Krakow, and is broadcast over Poland's national radio as the noon time signal. The hejnal originally signalled the opening and closing of the Krakow city gates.

Solidarity The first independent trade union in Poland, Solidarity was instrumental in bringing about Poland's change from a socialist to a democratic country. Its former leader, Lech Walesa, is now Poland's president.

vigilance The act of keeping watch; some people consider the trumpeter's song a "call to vigilance" -- watchfulness in the face of threat or change.

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Poland is a country that has kept alive a sense of national identity through its thousand-year history despite a succession of invasions and occupations by foreign forces. It is a vibrant country whose people combine a keen sense of history with a strong desire to provide a secure future for its young people.

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Today's trumpeter opens windows on each side of a 550-foot church tower and plays his tune, much as the original trumpeter sounded his alarm more than 700 years ago -- and much the same way Poland today has opened its windows to new ideas.

The story of Poland is the story of an ever vigilant people, who, while mindful of their past, are working diligently to ensure a better tomorrow.

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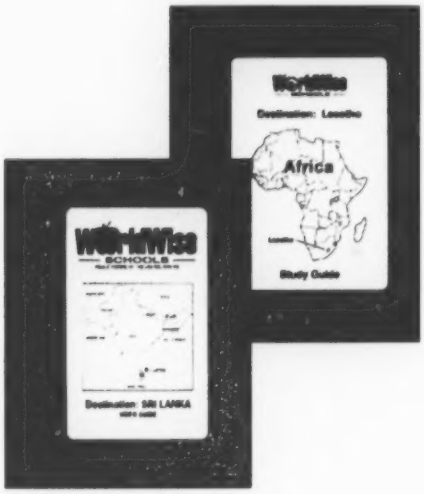

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